philosophical language is called *Henotheism.* But with the dawn of deeper wisdom and close introspection, the Rishis realised that their several gods were all inter-related, that they were not really different and independent deities constituting a republic of multitudinous, heterogeneous will forces scrambling and crashing against one another, but the diverse manifestations of the one and the same power, one supreme self-consistent Personality governing the universe by a single uniform system of laws.

We thus see the natural and inevitable transition of the crude, polytheistic naturalism of the Vedas into the refined, monotheistic absolutism of the Upanishads known as Brahma Vidya, or Brahma Vada, the Science of Brahman, the doctrine of an All-comprehending, Absolute, Conscious Reality, an Infinite Spirit, of which the world in its two distinct but related forms of subject and object, of mind and matter, of finite intelligences and vivifying nature, is an expression, a manifestation, a reproduction in time and space.

This marvellous transition reminds one of the old Greek-story of Pygmalion to illustrate the difference between the

manner in which the old way of regarding
the Vedic cult
f comprised in the *Sanhilas, Brahmanas* and
Arauyakas affected
men and that in which under the new sway
of the Upanishads
it touches our hearts. Pygmalion, a king of
Cyprus, wrought
in marble the figure of a nymph. So stately
and beautiful
was its form, that he fell in love with it. But
it had no life.
Then he prayed to Aphrodite, the daughter
of Zeus and the
goddess of love, ' to grant life to the statue.
His prayer
was granted and the statue descended from
the pedestal and
became flesh with all the glovvdng warmth,
transcendental
beauty and celestial lovelin ess of a living
damsel and a
woman's heart beat within its bosom; and
Pygmalion married
her. So, the *Sanhilas, Brahmanas* and
Aranyakas which
had no life in them have indeed at the
inspiration of the